Volume VI Chicago, Ill., March, 1930 Number 12

The Liberal

WIDE WALLS

Give me wide walls to build my house of Life—
The North shall be of Love, against the winds of fate;
The South of Tolerance, that I may outreach hate;
The East of Faith, that rises clear and new each day;
The West of Hope, that e'en dies a glorious way.
The threshold 'neath my feet shall be Humility;
The roof—the very sky itself—Infinity.
Give me wide walls to build my house of Life.

—Anon.

Published monthly by

The Peoples Church

CHICAGO

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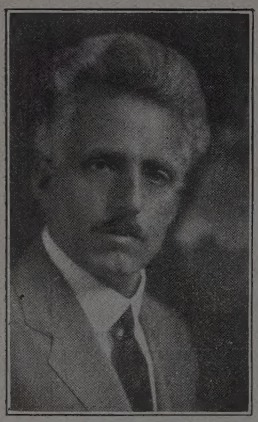

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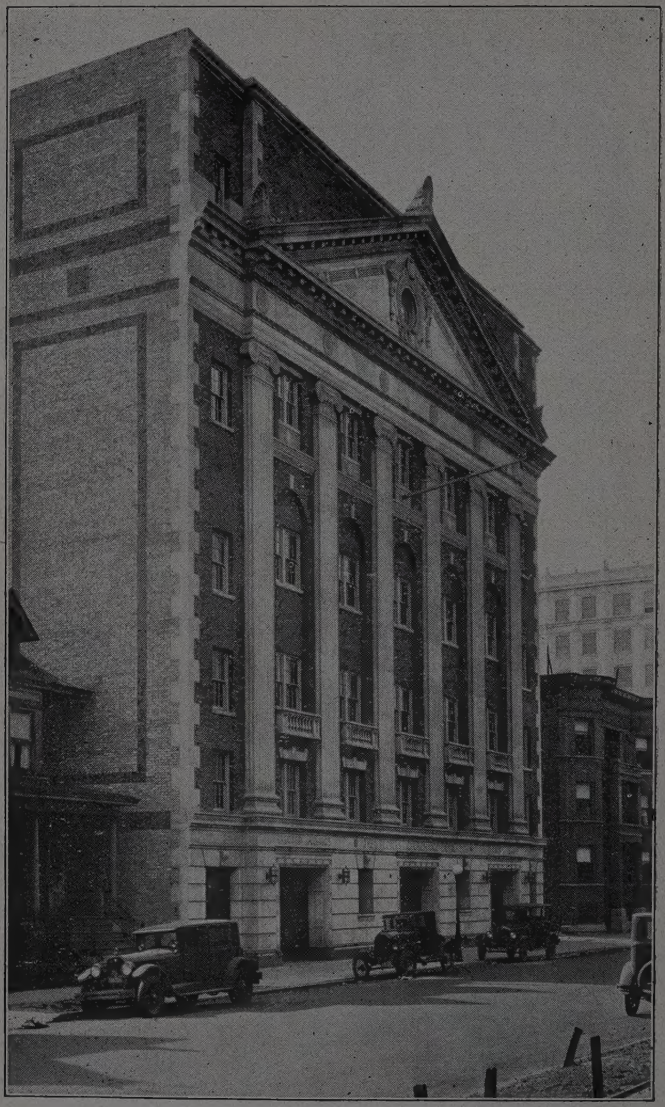

THE PEOPLES CHURCH OF CHICAGO

THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume VI Chicago, Ill., March, 1930 Number 12

MEDITATION

Infinite, Everlasting and Eternal Reality, the poem that we have just spoken would be the basis of our meditation this morning. We would like to give the best, the very best, that we have. We would like to express ourselves always from those lofty heights of superior endeavor and there are so many things that matter; so many things that interfere; so many things that are inconsequential in reality, but are so powerful in execution that often are we prevented from giving and doing our very best and in those hours that we would draw nigh unto the eternal things that matter. Those are the times when we would bring to our bodies, to our souls, and to our minds such a sense of awareness of the fundamental realities of life and those are the moments when we feel our dependency upon Thee.

Most of the time our own intellects, our own judgments, our own hearts, our own conditions, these are the things that we can control and can master. Then there comes a time of utter incompetency; there comes a moment when stalking across the sky upon the chariot of despair is the rider of failure, taunting, haunting and sneering and jeering. Then it is that we would have a rebirth of those enthusiasms that bring back to us the thrill and ecstasy of finer and more beautiful moments of life. That is the object of our devotion today. It is the object of our worship and so to every heart everywhere that has felt such a dampening and warping of the enthusiasms of life that everything seems cheerless and cold, friendships that were warm have cooled, loveliness that inspired has left and the heart is lonely and the mind is burdened and it is all foggy and there is no sun.

May one work from out the influence of this moment, this morning, strike the heart of all those that are sick and tired and discouraged and worried with life and by the magic of its beauty and its truth may it transform them into vibrating, living expressions of renewed vitality, renewed energy, awakened enthusiasms. May that be the result of our efforts today.

Very lovingly and very tenderly, Spirit of Love, gather on so closely to the heart of that dear, dear, little woman that in these past few hours has passed thru the tragedy of losing a loved one, that has walked by her side for over these fifty years. May she know that the heart of her pastor and the heart of her church would sustain her in these dark mornings of her grief. And wherever people are passing thru trouble may the inspiration of this church and the encouragement of this voice lift them and point their faces toward the dawn, toward the sun, for if winter comes, spring need not be far behind. So in the winter we would wait for the prophecy of the spring.

ENTHUSIASM

A Sermon Preached in The Peoples Church By Dr. Preston Bradley on January 26, 1930. Stenographically Reported.

During the month of January I have attempted in the Sunday morning sermons in particular to discuss those problems that are of a very great practical and intimate nature with all of us. I have attempted in these Sunday mornings of January, beginning with the first Sunday morning of the year when I discussed the subject of Courage and continuing on through the month, I have attempted to treat of those problems of life that have a very direct bearing upon my life. Sunday morning, that is stupendous in its grandeur and unimpeachable in its nobility. As to how far I have succeeded in this task is not for me to judge but I come to the conclusion of these inspirational Sunday mornings in the darkest and gloomiest month of the entire year, a month always filled with reactions of one sort or another.

I come to you this morning to talk upon the subject which is associated with every other subject that we have had during January, this subject of Enthusiasm. And in the discussion which I shall attempt to give this morning I hope that the one result of what I might say will be that the miracle of birth, the miracle of rebirth, for associated with all enthusiasm is the quality of being born again, for one who has ever known enthusiasm in life, enthusiasm which has expressed itself in one's relationships in world activities, in the world in which one moves, and then to have the cold ashes lay upon the altar of his heart and that there is no more joy and no more thrill in its highest and best sense in what life had to offer us, and in what life meant to us — if the time has come when cold ashes are upon the hearthstone of your hearts, then what I have to say to you this morning is planned directly for you. To rekindle and to re-awaken and to bring a renaissance into hearts that have been chilled and blasted by life, is, after all, the very climax of all great endeavor and of all fine preaching.

So this morning I want to begin upon the assumption that somewhere out there or somewhere here in this auditorium there may be a heart or a few of them that have been blighted and blasted and that the old enthusiasms in life have all perished and where your blood was once leaping through your veins and arteries with the very ecstasy of life and where friends surrounded you in great numbers and where you felt the security that is associated and identified with life in its victorious moments, and all that has gone and your life has come to a moment of emptiness, a moment of despair, perhaps salted and peppered with remorse and seasoned by bitterness until you have come to the place in life where revolt is in your heart and all that the days mean for you are just intensifications of other days and by the law of contrast the difference of what you are from what you were has dampened your enthusiasm for life, for things, for people, for everything that would make life a high expression of charm and loveliness —it is to that heart that I would wend my way today. It is into that life that I would work and chisel my way until I could find the spring of life that I could touch by the magic of words, for they are all I have; for the magic of

words could release again by touching the spring of your souls the light of love and you could leave this place with a renewal, rebirth and rennaisance of those interests that would spell for you a wakening of the enthusiasms of life.

I think that we can all resolve life into four parts. It is not nearly as complicated as most people would make us believe and with all that modern psychology and philosophic attitudes have been doing in the increasing of certain almost ambiguous statements that are frequently taken for profundity and depth, yet, life after all is not nearly as complicated as most people make it. I think I can take life and divide it into four compartments and everything that touched your life will fit into one of the four and we can take life out from these complicated intricate things, as it is thought of, and somewhere in these four compartments you can find the place, and something connected with your life will find an emanation and radiance from one of these four compartments.

The first compartment is work. The next compartment is love. And the next compartment is worship. And the next compartment is play And somewhere in all of the compartments of work, of love, of worship and of play will be found every interest of your life and if in any of those compartments there has been the death knell sounded of an enthusiastic reaction and a response to the joy and the beauty of life, then there is something wrong and to find that which is wrong is the mission of the preachers today.

What about work?____the first compartment. The compartment which is necessary for us to meet the economic conditions, for instance, of the life in which we find ourselves. What about work? Do you remember the thrill and the joy which some of you had when you first started the task which you are now doing? Do you remember the thrill of the new in the joy of your work: the first time you went to your office on the certain position which you occupy? the first time you went to your desk? the the first time that you stood as a young lawyer to plead a case in court? the first thrill which you felt as a young physician when you were called upon for the first time to the sick bed, the thrill that came to your own heart when under the administration of your almost embryonic genius, you saw health coming back into the one with whom you were associated in the practice of your profession and it brought you a great thrill? Do you remember the first time, you who are engaged in some one of the creative things of life, you saw the thing that you had given a year, two years, five years, ten years of your life to and saw it work? Will you ever forget when you felt the thrill, some of you, of feeling that the business that you had pioneered in and sacrificed in together had at last come to the point where you could afford a luxury? And the very joy that you thrilled when you felt that the work that you had done had brought you the joy of achievements!

What has happened to that enthusiasm? What has happened to those thrills? What has happened to you that your work should become drudgery? The ugliest word and the most killing word that can come into a person's vocabulary is "drudgery," an awful word—"drudgery." And that when the morning comes there is the feeling of reaction: "Oh, it is just another day." And when you go to your task you enter the door of your office and revolt and rebellion are there; and everything about that work, the thrill and the joy and the glory of it seems to have withered and faded and passed out of life and it has become merely a routine, merely a

whistle, merely the punching of a clock, merely detail and it means revolt.

How are we going to recapture our lost enthusiasm in our work? With some of us it never can be recaptured because we are not in the right work. With some of us it never can be recaptured becaue we are not in the right work! A young man made a remark last night, a professional man who is making a success of his profession and he is going to make a still greater success of that profession which is one of the professions of the healing arts, and that young man made a remark to me last night that attests for me and affirms for me why he is going to make a success of it. We were discussing the modern quest of amusement, the necessity of being entertained, and this young man said to me, "I find such great joy in the work that I am doing that all these other byplays in amusement interest me not at all."

That young man is to be envied, ladies and gentlemen, and any man that can come to the point where he can say, "I get so much joy out of my work that I do not have to abuse my body, that I do not have to taint and sear the idealism of my soul by attempting to sell out to the cheap, shoddy, soaked, voluptuousness of modern entertainment." He is finding joy in his work.

So my first thought to you this morning and to those who have felt the firelight and the glory of enthusiasm pass out of their lives would be to attempt to recapture the glory of enthusiasm in your work through love for your work and if it can't be found, if it can't be found, I would attempt a readjustment.

The next is love. Well, certainly upon the part of a great many people, love doesn't need any enthusiasm and certainly when you see it evidenced so much as we frequently see it, we wonder if that enthusiasm has not only inspired it into unwarranted activity but has hopelessly blinded it as well. For there are certainly reactions of an enthusiasm of that character that evidence the blackness of blindness. But there is a glory of enthusiasm about love and it isn't a glory that is dependent upon one or the other being continually obligated. It is a glory that exists on the basis of comradie.

There has been many a shipwreck of life and many a home broken up because one or the other is so tragically selfish in love and they feel,—they feel that they are — well, I can best express it in the feminine sense by the "clinging vine" type of wife, the type that is always leaning and clinging with a little whine in it somewhere. The type that is always saying, "Don't you love me any more?" The type that feels that a woman is a man's toy only to be fond of and that her primary sphere in life is to be the complement of a man. That attitude has broken up many homes and has killed more enthusiasm in life than any other thing in a home.

You know, my friends, that man is the only animal in all the world of nature, in all the world of nature, that has reversed the appeals of love. In all the world of nature it is the male that wears the fine feathers and he has the deepest color and everywhere, always, throughout nature. Go to the males of the mammals. See the difference between the lion and the lioness, the difference between the tiger and the tigress, the difference between the male and the female in the world of nature in the decorative charm, that has always been given to the male. And human nature has reversed it entirely.

Our women are the ones that decorate up in the fine feathers and put on all the brilliant colors and the male is not as he is in the whole rest of nature. Woman has become the recipient through her winsomeness and charm to

the reception of the heart of man. And yet, may I speak as a man and from a man's point of view. There isn't one man in a thousand that doesn't revolt and doesn't react unfavorably against the type of woman in love who feels and who emanates the attitude that she is merely the possession to be petted and pampered and babied and spoiled____ the "Strausseburg goose" of human nature. And that is why, in the modern sociological resetting of the problem, woman-kind is coming into a new sense of freedom and I thank God for it.

Economic dependence has done more to destroy the individuality of womankind than any other thing in the world. And may I say this, and this is economic heresy, and I suppose I shall count the enmity of every woman in this congregation by this remark, but I can't help it. I want to submit it to you to think about. The great problem of the home, which is the problem of divorce. Now, I think, one out of every six that were married last year in this county was in the divorce courts. That one of the things that would help matters a whole lot would be to remove from this whole question of divorce the element of money and to stop the question of alimony. Now you women can begin your criticisms. But one of the things involved in this whole question of love is to be found in the fact that cooperation and the comradie which comes from a mutual fellowship in the home is bigger than the mere clinging type, "I am your husband," "I am your wife, you have got responsibilities."

Many a man has been backed into a corner and could not get out because some woman has said to him, "You have responsibilities." It is true, and a whole lot of the lost enthusiasm that you had in your first love, when you fooled her the first time—do you forget the glory of that, when you convinced her she couldn't live without you and the enthusiasm of that moment thrilled you so that you could hardly sleep or talk or eat? And that enthusiasm of love has died and some of you have lost all the joy of those years and days. Can it be restored? Can it be restored? Must man always labor under the terrible tragedy, polygamous by nature and monogamous by law? Must there always be this eternal clash in the realm of love?

I think ninety per cent of the love tragedies could be averted. They could all be averted if self was eliminated at first, to begin with; and I think we could all be restored if we tried to recapture the pristine loveliness that was first associated with your first excursion of the heart and instead of the years bringing clash, instead of years bringing misunderstanding, if we could only be mellowed in the maturities by a little deeper understanding of life, some of these tragedies would be averted.

In the first place the thing that causes trouble everywhere and always is this question of demand. And when those demands must be actively and vehemently expressed then there are reactions where love has gone out the window, for when love is gone demands mean hate. You can demand nothing of anyone that you hate and expect it to be realized on that basis. Love can make its demands and when love makes its demands it is responded to. Therefore, in this second province of life, if we have lost the enthusiasms of love, can't we recapture it again by an effort of mutual understanding?

Do you know what most of us need? The first thing when two people are having trouble in love they are off to some lawyer. She slams the door and he slams the other one and then they each go and see a lawyer. And I have said and I maintain it that there are three useless professions, that when human nature arrives at the point of excellency that it has potentiality of achieving, we

will not need lawyers, doctors, or preachers. We are all three in a perfect society unnecessary. And the more you can eliminate and eradicate each of us and all of us the better you are off. There are a lot of people the minute they have lost this enthusiasm about love in their love relationships, they are off to a lawyer and there are some lawyers who are more interested in peace and in harmony than they are in lawsuits, but they are rare and fortunate are the people who are having trouble if they get the right kind of lawyer, and how unfortunate if they get the wrong kind.

Instead of hurrying off to a lawyer, get out of the environment entirely, get away from the whole environment, both of you. Go somewhere where you have never been before to dinner. Sit down away from the whole business and away from all of your friends. Sometimes loving friends are in the way in these matters, for there are a lot of friends whose advice is not very valuable at times when you get the type of man that says to the man, "Well, I would not stand for that. Why, what can she think you are made of?" And the type of woman that says to her, "Huh, you think I would let him get away with that? Think I would let him?" The best thing for you to do when you are having this trouble of love is to get away from both of them. Get away from all of them and sit down quietly somewhere, alone.

O this world needs as it needs nothing else, nothing else, with all the glitter and all the glow and all the noise and all the nervous vitality that is being expended, with all the increasing and over-development of expression of activity, with all the appeals that the new have, with people sitting up nights to think of something new, new! All this old world needs more than it needs anything else, quiet! The enemy of all conflict is silence and in the midst of all these things it needs quiet and that is where my third element comes in, of worship.

I am not talking about what altar you bow at. It doesn't matter to me. I am not talking about what God you claim. I am not talking about what creed you swear by. When I say the word "worship," I am meaning only this: The highest communion of which you are capable with the highest that you know. That is what I mean by worship. The highest communion of which you are capable with the highest you know. That is what I mean by recapturing the lost enthusiasm of worship.

And the last hardly needs any expression of enthusiasm---play. Oh, there is plenty of enthusiasm there. Here that mob, fifty thousand, sixty thousand, one hundred thousand, cheering a lad with a football. Hear those throats roar in their mightiness. Thousands of them cheering a horse which is at the head of a race. Play. Play doesn't seem to require any enthusiasm. We can all play and we can play enthusiastically and we can express our enthusiasm to the climax. All my plea this morning is that there might be some way whereby we can recapture the enthusiasms for the other things that matter. I do not underestimate the importance of play. I do not underestimate the importance of relaxation. I do not underestimate the importance of these things, but I would like to have some of that same enthusiasm, of that same quality, that same spirit, that sends a man into the frenzy and ecstasy and as he shouts in the psychology of release, I would like to have a transfer of some of that energy into the life of his church, into the life of his business, into the life of his home. That same quality of interest and sustained zeal by which men give themselves to the things that they really love, if

we could put that a little more in our life, if we could put that a little more in our love, if we could put that a little more in our work, if we could put that a little more in our worship, then we would see life transformed.

The reason some of you find life hard and disagreeable and bare and all the enthusiasm and all the beauty and joy runs out of it, the reason why you are doing that is because you have not transferred your enthusiasm. The spirit of the thing, has it captured you? What would happen if we would grow as enthusiastic as that, for instance over our church? Supposing that the 2181 members of the Peoples Church of Chicago would all at once suddenly realize the need and the fire that is necessary in this age to help the battle of Liberal religion? Why are there other churches and creeds in their orthodoxy, in their efforts are making these great strides based upon a decadent theology of immature intellect? What would happen if those who believe in morality and the freedom of Liberality would suddenly have a rebirth of enthusiasm? You couldn't get the people into this church or any other building where Liberal religion is being taught. What happens in industry when that thing takes place?

I look out here this morning and see doctors and lawyers and ministers and college professors and students and bankers, my friend Mr. Brecker here. I look and I see all these types of people here and think of your enthusiasms, your details, your plannings, all your dreams and all your work for respective associations, things that you are trying to do. And then we take religion and we take love and we take some of these things as a matter of course and expect them to work themselves. They will never work themselves. There is no one man that is equal to the task.

The kind of enthusiasm that I mean is not the spasmodic go-getter type of enthusiasm that only lasts temporarily, for a few minutes, and then passes out. That is not the kind of enthusiasm I mean. I do not mean the bombastic type of enthusiasm. I do not mean the "back-slapper" type of enthusiasm; the type of enthusiasm where a man exhausts his energies and vitalities on the petty and shoddy. The kind of enthusiasm I mean is the golden interest that is sustained and ripens as the years come and never ceases to be penalized by the things that transpire in life, that nothing can dampen it. How many people do I see. I meet them in the Peoples Church. I remember very distinctly a man who came into this church some years ago and he was so active and so interested and was going to do everything, and he knew what was the matter with our finances. "Why, we should do this." And, "Why, we should do that." Oh, he was a terrific enthusiast and he was elected to the Board of Trustees and lasted long enough to put us $5000 in debt. And we haven't seen him in four years. But he was that type of enthusiast. But that is not the type I mean. Not at all!

There are people that wax eloquent in their enthusiasm____ people I meet at private funerals. I have in mind a woman and I meet her at funerals, and almost everywhere I go she comes up to me and apologizes for not being in church. She says, "Doctor Bradley, I am going to be there next Sunday and I am not going to miss another Sunday." And I never see her again until I go to another funeral. That isn't the kind of enthusiasm I mean at all. I am not interested in that kind of enthusiasm. The kind I am interested in is the kind of the blind poet Homer. The blind poet Homer finding his way about the streets of Athens and the countryside, going about with his

stick, dreamed of an Achilles and by portraying a perfect Achilles, purely a man of fancy, twenty thousand Anthenian youths strove to meet the ideal of Achilles and the enthusiasm engendered by an ideal saved Greece. A man that never lived. He was the creation of a poet, "Achilles," and that creation of Homer saved Greece.

The kind of enthusiasm I mean is the enthusiasm of Mozart, who as a boy was compelled to do things he hated to do, things he despised to do, and yet in the darkness of night, he would creep away and creep to his instrument in the church and there Mozart would play and play and play! Nothing daunted him!

The kind of enthusiasm I mean is the enthusiasm of John Milton who always dreamed of a Paradise Lost and went to far-off Italy and when the revolution took place in Italy, his own compatriots were dying, back he came and wrote Paradise Lost. It never died out of his heart.

The kind of enthusiasm I mean is the enthusiasm of Thomas Edison, who, when that professor at the University after Edison had made his electric light and that professor at the university laughed at him because his light would only burn a few hours and then go out, Edison went back into his laboratory and worked some more and he came back and put it in the socket. The professor laughed at him and Thomas Edison went back to his laboratory and said, "Laugh, laugh, but I will some day build a statue of you and I will illuminate it with an incandescent light and it will burn and burn and burn." And Thomas Edison did.

It is the everlasting glow of life. That is what I mean by enthusiasm, the everlasting glow; just as I try to preach out of the overflow. Do you think my sermons come out of the undertow? They come out of the overflow of life, the overflow! And the overflow of life is the enthusiasm of life!

Hear me! and I am through. The only rebellion I have in my heart against the universe, the only rebellion. I rebel at it in a strange way. The only rebellion I have in my heart against this whole universe is that these flowers and my trees and my stars and my sea and my sunset and my arts in life with which I am surrounded, that some day I have got to go away and leave them. That some morning I will never see the night; that some night I will never know the morning; that to go away and leave it, it is the only rebellion in my heart. And why do I say that? I will tell you why. It is because I love it so. You will never have any trouble with your enthusiasm of life if you love life!

Don't think I haven't had my tragedies. My heart has been seared and scarred as no heart in this audience by tragedy. I know what tears mean and I know what breaking hearts mean. Don't think is has been easy. But I have never seen one moment of it all, not one, when I wanted to run away from it. I love life. I want you to love it. Hang on to it. Live it, keep it glowing, glowing! The enthusiasm, keep it glowing, and you will come out all right. It won't always be January. Remember this, the words of Celia Thaxter, "The sunrise never failed us yet." It is going to clear up and you will find your troubles melt away if somewhere along the way you will just catch up again with love and put your hand in love's hand and slyly put your arm around her, plant a kiss upon her cheek and whisper in her heart, "Let us walk down the highways of the years again."

Enthusiastic in our work! Enthusiastic in our love! Enthusiastic in our worship! And enthusiastic in our play life!

Life is altogether too short at its longest for one day to pass without enthusiastic response to the glory of being alive."

BOOK CHATS

The Dickinson revival still goes on. Early in June Alfred A. Knopf will publish "The Life and Mind of Emily Dickinson," by Genevieve Taggard. The book is said to reveal the true story of Emily Dickinson's mysterious love affair. The information came to Miss Taggard from a person who knew Miss Dickinson's family, and the sworn statement of this person appears in the book. It has been carefully checked by Miss Taggard, who pronounces it "undoubtedly correct." All of Miss Dickinson's 1,200 poems, only one-half of which have ever been published, were made accessible to Miss Taggard, who has spent ten years collecting original material and consulting unpublished documents. She has also interviewed many persons who had intimate contact with the poet during her lifetime, and who recalled many significant incidents in her career. Miss Taggard makes the bold claim that her book is the only fully authentic biography of Emily Dickinson yet written.

Theresa Wolfson, author of "The Woman Worker and the Trade Unions" (International Publishers), is writing a biography of Frances Wright, who came to America in 1820 and died in Cincinnati in 1854. She was an ardent agnostic and the first public advocate of woman's rights, public education for all and trade union organization. "Fannie Wright" societies were started all over the country as a result of her public lectures and writing. Any persons possessing manuscripts, letters or other information concerning Frances Wright will confer a favor by communicating with Theresa Wolfson, 24 Middagh Street, Brooklyn, N. Y.

"Hindenburg: The Man and the Legend," by Margaret Goldsmith and Frederick Voight, previously announced for publication this Spring by Harper and Brothers, will appear on July 24th under the imprint of William Morrow and Co.

Because he has recently come across a large quantity of interesting new material which he wishes to incorporate into his book, W. E. Woodward has deferred for six months the publication of his biography of Thaddeus Stevens, which Horace Liveright will publish under the title "An Enemy of Lincoln."

Alec Waugh, author of "Three Score and Ten" (Doubleday, Doran and Co.) and "Hot Countries" (Farrar and Rinehart), claims the distinction of being the only English novelist who has crossed the United States three times from San Francisco to New York without delivering a single lecture. There's an item for Robert Believe-It-Or-Not Ripley.

On June 15th the Viking Press will publish "Laments for the Living," by Dorothy Parker. This is a collection of short stories and sketches which have appeared in The New Yorker, Vanity Fair and other publications. One of the stories is the O. Henry Memorial Prize story "Big Blonde." On the same date the Viking Press will bring out "Sweet Man," by Gilmore Millen. This novel is described as the Odyssey of a fighting Negro.

Emile Gabory's "Alias Bluebeard: The Life and Death of Gilles De Raiz," to be published immediately by Brewey and Warren, is a biography of the man upon whose crimes the Bluebeard legend is believed to have been based. Curiously enough the legend falls short of the truth for the crimes for which Gilles De Raiz was tried, found guilty and executed were far more atrocious than any of those attributed to Bluebeard.

One thousand manuscripts were submitted in Longmans, Green and Co.'s prize novel con-

test, which closed April 15th. It is estimated that about 81,250,000 words were used—enough to reach, if laid end to end, from hither to yon and halfway back again. If these words were spoken, even in Floyd Gibbons's speediest radio broadcast manner, they would require quite some time to pass a given point. The manuscripts came from every State in the Union and from a number of foreign countries, including the Fiji Islands. There were 882 contestants, some of them sending in an extra manuscript or two just in case the first one should not win the prize.

The American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., announces that the $2,000 prize offered for the best manuscript on "The Heroic Appeal of Christianity" has been awarded to J. Wesley Ingles of Stony Brook, L. I., for his novel, "Silver Trumpet." Although but one prize was offered, the judges announced as their second choice "Greater Love," by Priscilla Holton, Auburndale, Mass., and the third choice "The Heroic Challenge," by Mrs. May Emery Hall, Douglaston, L. I. In the contest for a manuscript on "Religion in Education," the judges declared that no manuscript merited the award of the prize.

DR. PRESTON BRADLEY TO THE YOUTH OF TODAY

The Leadership of these next fifty years is going to be a lofty leadership; is going to be a magnificant leadership; is going to be a leadership such as the world has never seen.

And who are going to be these leaders?

Why, it is going to be our young people of today, the folks that are standing on the threshold of education.

Competition will be so keen that no man and no woman can afford to dissipate or lose one ounce of their energy.

It is going to be an era of the survival of the fittest.

Those who have a right to live are those who are going to win in this leadership of the future.

Youth! Youth, with no yesterday, only a tomorrow. Youth, with a white page. Youth, with a work to do. Youth, how I envy you.

Don't fail us. Take up the work where we have laid it down. To you we must come for our sermons, our books, our pictures, our music. You must turn the wheels of industry. You must till the field scientifically. You must make the world tomorrow.

We have not done very well by you, but we have done the best we could, and we want you to carry on.

(From sermon preached on Fourth Sunday at The Peoples Church.)

WORLD AND SOUL ARE MADE ONE

The result of Sir Isaac Newton's application of gravitation to the farthest bounds of the universe was the discovery that the same law rules all things. Behind all is law, order, government, obedience. The world becomes a unit. No longer is there one god of the stream, another god of the field, another god of the market-place, another god of the fireside.

Man is no longer a creature subject to various and sundry accidents and chances. He is a vital part of a significant whole. Jesus, in the spiritual realm, announced exactly the same law when He said, "Not a sparrow falleth to the ground without your Father's notice."

And here is the beautiful personal application;—Your life may be broken into fragments by hard distress and experiences. But by love and law, by the law of love, your life can be made into a unity. You are not a bit of fragmentary humanity but a liv-

ing unit. God's law of gravitation working to hold the physical universe together will express itself spiritually by holding your spiritual universe from a break-up. You need not and you shall not "go all to pieces" under life's battering-ram.

Jesus announced this great law for the spiritual world. Newton announced it for the physical world.

Yet men go on talking of a conflict between science and religion!

George Lawrence Parker.

ASK YOURSELF

"Have we discovered something within us which nothing can defeat? Are we building spiritual citadels which can stand the slings and arrows of outrageous fortune? Are we gaining knowledge and insight, a keener sense of the beautiful? Are we forming deeper and more loyal affections? Are we winning daily an increasing sense of oneness with Nature, with our fellows and with the Great Spirit? Are we creating heaven within?"

IMPORTANT

If you move, please send in your new address at once. Second class mail will not be forwarded.

VERNAL ELIXIR

It is a rare privilege to be alive these days! Air and sunlight, earth and streams, men and beasts are a-tingle as tho elated by some strange visitation. Birds that had forgotten their song are participating in rival rehearsals; streams that were lame dance and run in competition as they rush to the sea. Trees are swelling in their muscles in preparation for the heavy load they must bear. The breasts of fields are swelling—a token of approaching maternity. The noon day is soft with dreamy sunshine, touching the soul of man with wonder. From out the unseen a cup has been pressed to the wooing lips of earth, drinking the elixir of renewing Life.

What a parable of mortal life! There is at the Heart of Things the possibility of infinite renewal. Wearied, crest fallen and ageing tho we may be, yet that Something within us that can feel the magic of spring needs fear no final decline. For there is that within us which can feel, even tho it cannot interpret in clumsy words, the indubitable fact that we are a part of that which never, no, never dies. Be assured, therefore, that for every winter in your life there is a spring that presses to your lips the libation of vernal elixir!

W. W. W. Argow.

THE HERITAGE

No matter what my birth may be,
No matter where my lot is cast,
I am the heir in equity
Of all the precious Past.

The art, the science, and the lore
Of all the ages long since dust,
The wisdom of the world in store,
Are mine, all mine in trust.

The beauty of the living earth,
The power of the golden sun,
The Present, whatsoe'r my birth,
I share with everyone.
As much as any man am I,
The owner of the working day;
Mine are the minutes as they fly
To save or throw away.

And mine the future to bequeath
Unto the generations new;
I help to shape it with my breath,
Mine as I think or do.

Present and Past my heritage,
The Future laid in my control;
No matter what my name or age,
I am a Master-soul.

Abbie Farwell Brown.

PULPIT MEMORIAL FLOWERS

For the past two years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

PASTOR'S CALENDAR

February

Dr. Bradley kept the following engagements during February:

2—Two Sermons, Peoples Church
3—Address, Cincinnati, Ohio
4—Address, Daughters of the Renaissance
4—Meeting Pastor's Cabinet
5—Address, Inter-Lake Steel Banquet
6—Address, Rockford, Ill.
9—Two Sermons, Peoples Church
10—Board Meeting. Peoples Church
11—Address, North Shore Kiwanis Club
12—Address, Lincoln Celebration
16—Two Sermons, Peoples Church
17—Address, Woman's Club, Peoples Church
17—Address, Parent Teachers Association, South Chicago
18—Address, Protestant Woman's Club
18—Address, Nixon Organization
19—Address, Fond Du Lac, Wis.
20—Annual Banquet, Peoples Church
21—Address, Community Men's Club, Park Ridge
23—Two Sermons, Peoples Church
24—Address, Universal Masonic Lodge
25—Address, Congregational Church, Two Rivers, Wis.
26—Address, Maywood, Ill.
28—Address, Linden, Michigan.

FUNERALS

February

5—William Orr, Interment, Kalamazoo, Mich.
8—Grant Harper, Interment, Forest Home
11—Mr. David Coey, Interment, Rosehill
12—Mrs. William Lau, Interment, Rosehill
20—Mrs. William D. Hurlburt, Interment, Oakwoods
22—Mrs. William C. Pinkney, Interment, Memorial Park.
24—Mrs. Thos. Hunt, Interment, Memorial Park
26—John Thomas Montague, Interment, Woodlawn.

WEDDINGS

February

2—Joseph Hampton Dingler and Mona E. Launder
8—Harold Beeman and Hilda Weber
8—Henry F. Wothe and Aimee L. Russell
8—Everett F. Croson and Harriet Sheldon
8—William Lars Carlson and Edith Caldwell
15—Charles A. Howell and Ruby V. Enright
18—Charles H. Bowles and Etta Burke
22—Lester H. Keepper and Martha Herrin
23—William H. James and Marie Jacobson.

WOMAN'S CLUB

A new interest has sprung up in the Woman's Club; something we have never done before in our club! It is the time of the year when everyone begins to long for some sign of Spring! We send for seed catalogues and dream of our gardens in the bloom of summer.

What then more appropriate than that we should interest ourselves in the Garden Show that is an annual event at the Hotel Sherman? Under the Chairmanship of Mrs. R. W. Lee the Woman's Club made six entries in the Garden Show. Namely the Exterior Window Boxes, arranged by Miss Meta Roth Brand.

Interior Window Boxes, arranged by Mrs. O. Wounock, Sun Parlor arrangement by Miss Gladys Ulber, Table Decoration by Mrs. R. T. Logeman, Miniature Garden by Mrs. Roy Eddy and Mrs. Preston Bradley, and a Poster made by members of the Junior Auxiliary of the Woman's Club.

On the day before the show opened the big blizzard struck Chicago; the like of which Chicago has never before seen. Our hearts were so deeply planted in gardens, so exhilarated with our hopes and dreams, that we braved the weather and had all exhibits in place at the appointed time. The show ran from March 28th, till April 5th, and was under the auspices of the Illinois Federation of Woman's Clubs. With the interest state wide and such a vast number of clubs competing, the Woman's Club of the Peoples Church felt justly elated to receive second prize for the Interior Window and Box, Honorable Mention for the Exterior Window Box, and Honorable Mention for the Miniature Garden. This little garden went with others that took prizes at the close of the show, to Marshall Fields to be on exhibit, and then to Springfield, Illinois.

The March programs of the Educational Dept., have been very interesting. March 9th, the subject was "Internationally Famous Women," with papers read on Jane Addams, Clara Barton and Margaret Haig Rhondda. In the afternoon of the same day Mrs. Robt. Lee Moffet spoke on "The Birth of a New World" giving a most enlightening and brilliant talk on international relations. Mrs. Georgia Bell was chairman.

March 3rd a very delightful and successful Card Party was given in the Wedgewood room at Marshall Fields with Mrs. Mae Masten as chairman. On March 31st Mrs. Peterson addressed the club on the subject of "Meal Planning." In all it has been a splendid month.

THE YOUNG PEOPLE'S CLUB

There is no doubt about the enthusiasm of the Young Peoples Club! They continue to hold delightfully "peppy" meetings the first and third Sunday afternoons in the month in Channing Hall, closing with a social hour and refreshments.

March 2nd was "Youth Sunday" in The Peoples Church and a great day it certainly was. In the first place everyone who came to the morning service was greeted upon entering the lobby of the church by a bevy of young people stationed there with beaming faces, cheery greetings and their arms full of carnations. The flowers were originally for the young people but these generous youngsters gave a carnation to everyone regardless of age. The congregation, every seat filled, presented a gala picture happy to behold. Young People from the Young Peoples Club, the Uptown Players, and the Junior Woman's Auxiliary took part in the service. Miss Anna Koch and Miss Dorothy Beaun gave the scripture readings, James Griffin the Poem, George Gairing the Meditation, Le Roy Adams Offertory and remarks, Announcements Dexter Mumson, Solo Dorothy Schultz, and the Benediction John Graham. Dr. Bradley preached the sermon, his subject being "The Credo of Modern Youth."

At five o'clock in the afternoon in Channing Hall the Young Peoples Club held their third social meeting. There were over two hundred present, and Dr. Sidney Snow, President of Meadville Theological School of Chicago

University addressed them on "The World Movement Towards a Liberal Religious Faith," holding their interest throughout. Mr. Richard Mangold sang a group of songs, and Jane and Franklyn Adams, aged eleven and eight, entertained with charming songs and dances. Refreshments were served and everyone had a good time. The Young Peoples Club pledged $500.00 for Easter —There seems nothing too much for them to attempt.

"More power to them!"

NOCTURN

Yestereve Vulcan tore apart a golden bracelet, spilling its saffron links on the western horizon, as if seeking to bind heaven and earth, day and night, in a holy fellowship. Stealthily came the spotted shadows, covering the earth as a mother who lays a soft coverlet over her child when it falls asleep among its toys. Ere long it was twilight—an infinite pool with a sunken star. Soon deft fingers began to pull the threads in the raveled sleeve of care. On veering wings came the delicate mysticism of night; and all the dust of anxiety that vagrant winds had sifted was swept into oblivion. One by one the stars fell asleep on a velvet cushion, blinking wearily from their constant vigil. The wind had lost its cunning, becoming a plaintive homing call to all who would find rest. Out of the silence came a whisper, "be at peace, my children; fear no ill; for I have sent my unseen workers to repair your tired bodies, your bruised spirits, your broken hearts. Trust me with glad abandon; for I am your friend that maketh all things new. Let night's soft-sung lullaby hush your feverish soul, and you shall awaken to a memory of perpetual daybreak!"

Rev. W. Waldemar Wargow.
Minister—The Peoples Church, Ceder Rapids, Iowa.

MEASURE ME SKY!

Measure me, sky!
Tell me I reach by a song
Nearer the stars;
I have been little so long!

Weigh me, high wind!
What will your wild scales record?
Profit of pain,
Joy by the weight of a word!

Horizon, reach out!
Catch at my hands, stretch me taut,
Rim of the world;
Widen my eyes by a thought!

Sky, be my depth,
Wind, be my width and my height,
World, my heart's span;
Loneliness, wings for my flight!

Leonora Speyer.

BORDERLAND

By Mrs. Helen Field Fischer

There is a mystic borderland that lies
Just past the limits of our workday world.
And it is peopled with the friends we met
And loved a year, a month, a week or day,
And parted from with aching hearts' yet knew
That through the distance we must loose the hold
Of hand with hand, and only clasp the thread
Of memory. But still so close we feel his hand,
So sure we are that these same hearts are true,
That when in waking dreams there comes a call
That sets the thread of memory aglow,
We know that just by stretching out the hand
In written word of love or book or flower,
The waiting hand will clasp our own once more
Across the silence in the same old way.

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REGULAR EVENTS

School of Religious Education Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday.

Men's Forum—Second Monday evenings, Channing Hall.

Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

Pastor's Cabinet — First Monday evening.

PULPIT MEMORIAL FLOWERS

For the past three years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

The editors of The Liberal are desirous of giving each organization in the church all the publicity possible for their events. It would help most wonderfully if every organization would appoint someone to act as correspondent for The Liberal. The "dead line" for all articles is the last day of the month. There is no better medium in the church for the organizations. It is rather difficult for the editors who are leading very busy lives to do justice to societies or events when they are not given the information. Our little magazine has a large circulation and we welcome such action as has been started on the part of every organization in the church.

The Peoples Church desires to be a serving and helpful church. If you know of any cases of sickness, distress, or trouble where you think the attention of the pastor would help kindly call the church office. All engagements for the naming service, weddings, funerals or any other engagements must be made direct with the church office. The church office is open every day during business hours. It is closed on Saturday at noon. The telephone is Longbeach 6878. Mrs. Harrison, the secretary, will be glad to give information or attend to all engagements.

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education meets every Sunday morning at 9:30 in Channing Hall. There are classes for all ages. The curriculum is based upon the needs of students and is prepared with a careful consideration of the latest methods in religious education. There is a faculty meeting once a month in which the work of the school is reported and plans for betterment and advancement considered. New teachers and students are being enrolled and the school is having its best year. Parents are invited to attend the sessions and become familiar with the work which is being done. A Cradle Roll has been started and several names have already been added. Parents are asked to register their children in this department where the child is not old enough to attend the sessions.

THE AIM OF A LIBERAL CHURCH

"A man comes to say of certain things that are mysterious, of which he thought he knew, 'I don't know.' Then he allows himself to be labelled an 'Agnostic.' No religious life for him. Another man suddenly discovers the abyss of actual woe in the world, the evil that, for the present at least, is without remedy. He is called a 'Pessimist.' Another man looks to the right and to the left hand, and for the time he sees naught of God. The final word for him is 'Atheist.'

"Now we cannot have a free expression of what people from time to time are actually believing until we get over our fear of all such names. We must have faith that is wholesome enough and large enough to keep us from being afraid of our own thought. The fact is that we are continually mistaking the passing moods of the spirit for the finalities of thought. These moods through which we pass have been familiar

to the most profoundly religious minds.

"Now the aim of a truly liberal church is to so free the mind that men shall talk together just as simply, as naturally, as fully, about the questions of religion as about the questions of everyday life, that there shall be one place where they may confer together, where a man shall be no more ashamed of expressing his doubt or his difference of opinion than he shall be of expressing his agreement."—Samuel M. Crothers.

Everyone interested in the aims and work of the church is invited to make a regular subscription to its support. Such subscriptions may be paid on a weekly, monthly, quarterly, semi-annual or annual payments system, in accordance with the convenience of each individual. Application for subscription blanks or weekly envelopes may be made in the church office. The church office is open every day during business hours.

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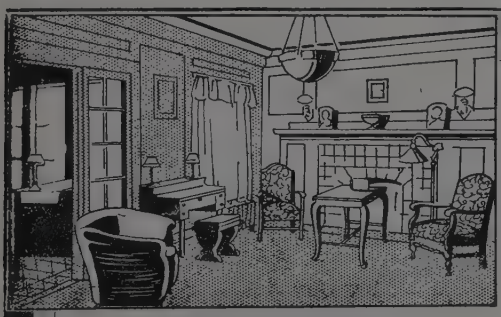

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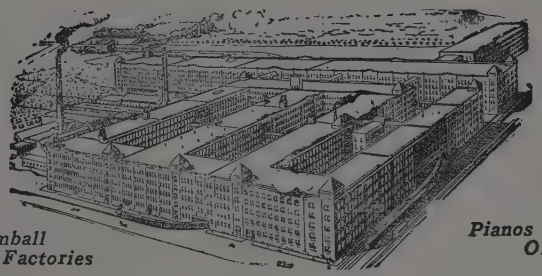

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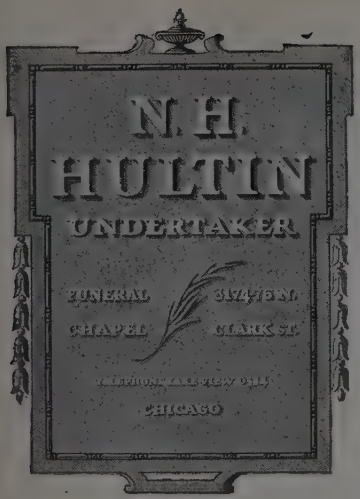

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